at least a plot of land near the proposed railway station in Puttarikandam or elsewhere might be given to the community who would raise subscriptions and construct a *satram* building.

DEWAN'S REPLY: Mr. Munavari, your first point is the subject of nomination of a member of the Dakni section of the Muslim community to a seat in the Popular Assembly. You were nominated this year along with several other Muslim gentlemen and I understand that you belong to the Dakni community yourself. So, I do not think you need be alarmed that any Government will overlook the claims of your section or any other section of the Muslim community. Personally, either on this matter or on the subject of separate electorates, I shall be very sorry to see anything done, particularly by the Government, to cause the unity of the Muslim community broken or take any step which may tend to break up the community into separate political sections. Whatever their social observances may be, we all know that in religion they are one complete entity. So, too, I hope that politically they will be just one solid entity.

MEMBER: We claim the concession kindly granted to the other sections of other communities.

DEWAN: I do not think that separate electorates exist for any section of any other community.

MEMBER: I do not mean about electorates but I only want Government nomination.

DEWAN: I do not think there was any session of the Assembly in which all the sections of the Muslim community have not been represented.

MEMBER: For the last 23 years, I was the only man who represented my section of the community and this is the second time that I am nominated during such a period.

DEWAN: The whole thing will be considered by the Government in due relation to the strength of the community as a whole and the outstanding character of its representatives. But all the same, what you stated will be carefully examined.

You ask for a certain percentage of appointments in the public service to be reserved for Muslims. On that matter I can but repeat what I have already said that no percentage or block of appointments can be reserved for any community exclusively.

You refer to the subject of *wakfs* and *kazis*. On that matter I refer you to the remarks I made on Saturday, and I shall be very happy to consider a draft Bill that your representative in the Legislative Council may bring in under instructions from your community as a whole.

In regard to a *satram* or caravansary for the Muslims at Trivandrum, I shall consider the possibility, with a certain amount of sympathy, of providing a site for you somewhere in the neighbourhood of the new railway station.

183. Needs of the Muslims.

MR. E. MUHAMMAD KUNJU (*Member, Nominated*) said that the request of the Muslims for separate electorates to the Legislative Council and the Sri Mulam Popular Assembly had been pressed before the Government on several occasions in the past. In Cochin, Mysore and British India, there were special electorates and the social conditions of the community in the State warranted a similar safeguard to protect its interests. Three seats in the Council and six in the Assembly should be reserved to be filled by them by election from special constituencies; and Muslims should not be at the same time removed from the general electorates. It would not always be possible for the Government to nominate persons acceptable to the entire community; and the privilege to return members by election would indirectly serve to create a political sense and public spirit in the community.

Muslims were unable to carry on sustained agitation like other communities for greater representation in the public service. It was necessary, with a view to see that Heads of Departments were carrying out the intentions of the Government, that quarterly statements of appointments made by them should be published in the

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Gazette. The explanations of officers called for in G. O. R. Dis. No. 458/25/G. A., dated the 27th April 1925, had not yet been obtained. There was no paucity of qualified Muslims for recruitment to the subordinate ranks of the service. An examination of the statement of appointments made in 1098 and 1099 in the various departments to posts carrying a pay of less than Rs. 25 per mensem, showed that only 76 Muslims were appointed from among more than 330 applicants and that ninety-nine per cent. of them were entertained only in acting vacancies, though there were as many as 3,196 appointments made. The Co-operative, Survey, Police, and Agricultural Departments did not appoint even a single Muslim. The preference given to persons who had acted before but belonged to communities now well represented in the service should cease. The Muslim community was, on the basis of population, eligible for seven per cent. of the total number of appointments in the public service. The Muslim officers were not also getting adequate encouragement. He recognised that, during the current administration, a Muslim Magistrate and a Muslim Police Inspector had been appointed. The establishment of a competitive examination for recruitment to the public service, as indicated in the *questionnaire* issued by the Unemployment Committee, would prejudicially affect the Muslims. Muslims, who had passed the Pleadership test might be directly recruited as Sub-Registrars and Police Inspectors. There were no Muslim Tahsildars or Munsiffs. Though there was a rule that there should be at least two *Marumakkathayi* Judges in the High Court, the Government had not yet thought it necessary to appoint a Muslim as Judge in the High Court which had often to decide complicated questions of Mahomedan law. Representations had been made at the past sessions of the Assembly that a Mahomedan, from outside, if necessary, should be appointed to the High Court.

The removal of the *Koran* from the courts had been urged on the attention of the Government insistently in the past. If it could not be done, Muslim sentiment will be satisfied if the Book were kept in a locked box and if only Muslims were allowed to handle it.

It would be legitimate to exempt Muslims from attendance in courts and offices on Fridays. Special holidays are given as in the case of Mattu Pongal, Tai Pongal and Yugadi Pandiga, though they affected only a comparatively smaller number. The noon-day interval might at least be increased from one hour to two hours on Fridays.

The number of instalments for payment of fees in schools should be increased from eight to eleven. The penalty for late payment should be reduced to one chackram and fines should be levied only on payments made after the 25th of the Malabar month, and not, as at present, when fees were due on the 10th, a fine of one fanam was levied for default, and an enhanced fine of three fanams was levied on payment after the 20th of the month.

DEWAN'S REPLY : Mr. Muhammed Kunju, you have already heard what I had to say to other representations on the subject of electorates and representation on the public service. With regard to the *Koran*, I have to supplement what I have said to other members by saying that, if it is found that no Muslim calls for the *Koran* in courts for the next three years, I shall consider the question of withdrawing the sacred volumes from the courts. Meanwhile, they will be kept carefully locked up in boxes so that everybody will not have access to them. I am prepared, in response to the general demand, to direct that, on Fridays, Muslim clients should be allowed two hours instead of one.

In the matter of school fees, you ask that, instead of 8 monthly instalments there should be 11 instalments. That, I think, will mean that students will have to come during holidays to pay their fees. It will all depend on how many months' holidays they have. I will ask the Director of Public Instruction to be good enough to consider this in relation to the number of holidays, because I should not like to have school children coming during holidays to pay their school fees as it will spoil their holidays.

184. Public Service.

MR. K. C. EAPEN (*Trading Classes, Trivandrum*) began by pointing out that the progress of a country depended almost entirely on two factors, *viz.*, an honest

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